

Shan e Nuzul: Circumstances of the Revelation of The Holy Quran

Discourses Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV in January 1998

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I had said that sometimes verses seem to have been revealed in answer to a question but the answers given are based upon timeless truths for example in answer to **‘They ask thee about the spirit’** mankind is taught the meanings of the subtleties of the soul.¹ Who asked this question, when it was asked, is left out as irrelevant the context. In answer Allah the Almighty says that **‘Tell them: The spirit cometh by the command of my Lord’** and that you have such little knowledge of these things as you cannot possibly understand. It is enough for you [to know] that it is by the imperative of **‘my Lord’** that it encompasses the entire creation. The answer is timeless. Existence is **‘by the command of my Lord’** and spirit is **‘by the command of my Lord’**. It is beyond the capacity of mankind to know beyond this much:

O ye who believe! Seek help with patience and Prayer; surely Allah is with the steadfast.

Say not of those who are killed in the cause of Allah that they are dead; nay they are living only you perceive it not.²

In yesterday’s Discourse **‘Surely Allah is with the steadfast’** could not be properly explained due to shortage of time because Prayer is made with patience and if this is ignored then the Prayer is unmade:

The Lord of the heavens and the Earth and of all that is between so serve Him therefore and be steadfast in His service. Dost thou know any equal of His?³

The worship which has no element of patience in it is no worship. The importance of Worship includes the enjoining of patience and counselling patience to one’s family members. Furthermore this counsel would only be fruitful when one is consistent in it with patience. The subject of patience has been included within the Prayer which such emphasis that if there is no patience then the Prayer is no longer Prayer and that is why patience has been emphasised and that Allah is with the patient regardless of whether they are in a state of Prayer or out of it.

¹ When they ask thee about the spirit. Tell them ‘The spirit cometh by the command of my Lord and the knowledge thereof you have been given only a little.’

The Holy Quran. Bani Israel [Children of Israel]: 86.

² Al Baqarah [The Heifer]: 154, 155.

³ Maryam [Mary]: 66.

It is completely wrong to think the verses about martyrs such as this one are only to do with the martyrs of the time of the Prophet. The Quranic verses say: *Do not say of those who have been killed in the way of Allah that they are dead*. This is a timeless verse. Its application takes into account the previous martyrs as well as all those contemporary to the time of the Holy Prophet ﷺ without any exception. What is to be understood is the way in which they are living. This is similar to what was said about the spirit so accept the fact that one cannot understand it. The Holy Prophet ﷺ was granted the realisation of it exclusively. The Companions did not have that [same level of] awareness. It certainly does not mean physical life nor does it mean that their bodies are alive and you do not know it. I wish to clarify that according to *The Holy Quran* whoever dies is revived in a form which none can comprehend. If one cannot understand the revival from the dead of the common folk then how can one understand that of the martyrs? This is why it is a timeless principle applicable to whoever departs. It was in the form of a vision that some martyrs were shown to the Holy Prophet ﷺ.

‘We remain your friends in this life and in the life to come. Therein you will have all that your souls will desire and therein you will have all that you will ask for –’⁴

In the tumult of all the people from the beginning of the world to its end the appetite of every soul will be in accord with its capacity and desire. Also the heaven of each individual will be in accordance with that particular person. The more we raise our appetites and desires the more our stations will be raised. Thus that consciousness is a sense of existence - Of which neither I nor you know aught. Only the Holy Prophet ﷺ knew it because whilst living in this world he was living in another world:

‘Now no person knows what delight of the eyes is kept hidden for them, as a reward for their virtues.’⁵

‘**Hidden for them**’ includes everyone apart from the Holy Prophet ﷺ. I make an exception for the Holy Prophet ﷺ. These are the common folk mentioned here. Nobody knows in the whole of mankind. Except him because He [God] can grant knowledge to certain people:

Race for forgiveness from your Lord and for a paradise, whose span is like the span of the heaven and the earth; prepared for those who believe in Allah and His Messengers. That is Allah’s bounty; He bestows it upon whomsoever He pleases, and Allah is the Lord of infinite Grace abounding.

The word ‘**Bounty**’ in this verse reveals that that paradise will be far loftier than what we earn here. The life of the hereafter and its expanses are without end because of His bounty.

Abu Hurairah narrates that one day the Messenger of God ﷺ said: God, ever Mighty and Majestic is He, says: ‘For My righteous servants I have prepared [in paradise] what no eye has seen, nor ear heard, nor has entered into a human heart’. So without rejecting the narrations great and good one should perceive [them] by virtue of one’s rational logic. So we never reject the Hadith [Tradition] about Ja’far Tayyar for he was given the appellation of

⁴ Ha Mim al-Sajdah: 32.

⁵ Al Sajdah: 18.

Tayyar [Flyer] but we are unaware of how he would fly.⁶ Similarly when the Holy Prophet ﷺ said that no old lady will enter Paradise it clearly meant that the body which enters heaven is different to the body that one has here.⁷ It is unfair to apply these literally. All those who will be raised into the afterlife will have nothing whatsoever to do with this body. The events which have affected the body here will be completely wiped out.

I have spoken of the Treaty of Hudaibiyya and I have been making an elicitation and will carry on making it but the scholars have not understood it. There are four months of Hajj [Pilgrimage]. Three are continual and one is separate. Dhu al-Qada, Dhu al-Hijja and Muharram and then Rajab. When the Holy Prophet ﷺ embarked towards Mecca it was in Dhu al-Qada. The only thing he could have performed in that month would have been the Umrah [optional pilgrimage to Mecca outside of the prescribed holy month]. I had proposed that the Holy Prophet ﷺ may have desired to make sacrifice and that he may have embarked with the intention to perform the Umrah and if the Hajj [Pilgrimage] could be added to it then he could have stayed long enough to perform the Hajj alongside. This is a logical probability. I say to the scholars that the scenario I derive from the verses of Surah al-Fat'ha [The Triumph] is that it refers to nothing else but the Hajj. The promise made to the Holy Prophet ﷺ in his vision was about the Hajj. The emotions and the circuiting of the Kaaba were rituals of the Hajj. When this dream was fulfilled it was indeed in the form of a Hajj. So Allah had promised with intent to Hajj and not to the Umrah. Furthermore if there was any diversion in this way then it served as a deferment to the Divine promise of the Hajj and the Holy Prophet ﷺ could not perform the Hajj that was planned. This was that same occasion as a result of which God accepted the Hajj of the Holy Prophet ﷺ although the Hajj had not been performed. The announcement of the forgiveness of all past and future sins also points towards this acceptance. The foundation of the Victory at Khaybar was also laid at this time. Tabari writes:

When the Companions returned from the triumph at Hudaibiyya Allah the Almighty granted the Victory at Khaybar at their hands and the Holy Prophet ﷺ shared the treasures to those who had taken part at Hudaibiyya except one Companion Abu Dujana bin Samak who did not join at Khaybar.⁸

So Khaybar should be included in **‘Ordained for you’**.⁹ If I had not included this previously then that is a mistake. Khaybar is also included in this. But apart from these aspects

⁶ Holy Prophet ﷺ said ‘Ja’far was a brave and loyal soldier. God has given him everlasting life, and in place of his arms which were cut off in the battle, the Lord has given him a pair of wings’.

Sahih Bukhari, Sahih Muslim and other books of Traditions.

⁷ Hasan al-Basri says that an old woman came to the messenger of Allah and made a request ‘O Messenger of Allah pray that Allah grants me entrance into Paradise. The Messenger of Allah replied ‘O Mother, an old woman cannot enter Paradise. That woman started crying and left in haste. The Messenger of Allah said ‘Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Paradise young virgins. Allah says:

Lo! We have created them a special creation.
Made them virginal.
Lovers matching in age.

Al Waqiah [The Happening]: 36-38.

Abu Isa Muhammad bin Isa al-Tirmidhi. *Shamaail Tirmidhi*.

⁸ Muhammad ibn Jarir al-Tabari. *Tafsir al-Tabari: Jami al-Bayan an-tawil ayat al-Quran*. (883 A.D.).

⁹ Surely has Allah fulfilled for His Messenger the Vision in truth. You will certainly enter the Sacred Mosque God-willing in safety and security, with heads shaven, having cropped the hair; without fear! But He knew what you did not know. Besides He has in effect ordained for you a victory nearer.

everyone unanimously accepts this because the foundations of Khaybar were laid at Hudaibiyya so the real victory is that of Hudaibiyya. According to Ibn Zayd and Zahaq ‘**a victory nearer**’ points to the Victory of Khaybar.

The Promised Messiah (peace be upon him) removes this distinction and he applies this to the booty received from Khaybar and from the triumph at many other places:

Allah has promised you great spoils that you will acquire and He has given you these beforehand and He has restrained the hands of people from you, a Sign for the faithful and to guide you along a straightforward path.¹⁰

God had promised you spoils of many a country. The first of them occurred when He gave you the fortresses of the Jews with all their wealth and resources and provided you security from the mischief of the opponent, so that it may be a Sign for the believers. And God shall also grant you other kingdoms, such as Persia and Rome. You do not have the power to overcome them, but the powers of God have encompassed them. And God has power over all things.¹¹

This draws the argument to a conclusion and leaves no room for further debate.

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Al Fat’ha [The Triumph]: 28.

¹⁰ Ibid, 21.

¹¹ Hazrat Mirza Ghulam Ahmad. *Barahin e Ahmadiyya: iii* [Arguments in Support of ‘The Holy Quran’ & the Prophethood of the Holy Prophet]. 5 Vols. (Safir e Hind Press 1882). English: (Islam International Publications Ltd, 2014). 171, 172.